



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

The Economics of Peace Conference

by Theresa Wilhelm-Fallon

Community Service held its annual conference during November on "The Role of Community in the Economics of Peace." John Looney, head of the American Friends Service Committee in Akron, opened the conference Friday evening with a talk on Washington's military spending procedures and the misleading reporting (of these figures) which keeps individuals and communities in the dark about how much they are really paying for the military.

Looney effectively reduced the abstract notion of billions of dollars down to comprehensible figures by correlating the Department of Defense budget to the population in each of the 88 counties in Ohio, to show each person's share of military expenditures. For example, Greene County's share of current military spending is \$168,200,000. Divide this by the county population of 129,679 with the result that each person pays approximately \$1,296 for the military each and every year. A family of four pays \$5,184 every year--a continual and indefinite investment. Looney also pointed out that there are many hidden military-related expenditures which are not itemized as DoD costs (veteran's benefits, for one). If all military-related expenditures were included, the defense budget would increase by another

50%. The cost per person would similarly be 1½ times greater.

An example of misleading statistics is evident in the "unified budget" concept. This is where Social Security and other trust funds not supported by general taxation, i.e. income tax, are included in the overall budget "pie." Defense spending is reported as 25-30% of this pie. When viewed in light of actual disposable monies that Congress can spend, however, defense actually takes up 60% of the national budget.

Tom Schlesinger, a defense industry researcher, spoke Saturday morning about the pervasive nature of the Pentagon dollar; how it reaches into every nook and cranny of our economy from tobacco farmers and coal miners to printing shops and doughnut bakeries. He viewed military spending as a "mixed blessing" for communities: although it provides jobs, it also develops economic dependence, especially in small rural communities where the choice is to work for the military and/or military contractor or not work at all. This type of dependency easily can and does result in a multitude of problems such as low wages, unsafe working conditions, and environmental damage. In the case of mili-

tary facilities (as opposed to contractors) the community also loses a large tax base.

Schlesinger included a videotape of the PBS documentary "Pentagon, Inc." as part of his presentation. This film detailed this type of economic dependence and worker abuse in two small towns and the various obstacles the workers and communities faced when they tried to confront their situations.

Ernest Morgan, founder of Antioch Publishing Company and an active member of the Rural Southern Voice for Peace, rounded out the morning session by emphasizing the community's need to develop a common philosophy on peace and get everyone working toward the same goal, just as one does in business, church, school and other membership-based communities.

He suggested some specific ways to achieve a more equitable society, such as having a steeply graduated income tax for both individuals and corporations; public ownership of utilities, more worker-owned industries and legitimate Employee Stock Ownership Plans. But even though these would be positive steps, Morgan is convinced it will take some drastic measures to bring about a truly just and peaceful society out of current conditions--possibly social revolution or the rebuilding from an economic collapse.

Small group discussions followed the morning presentations to discuss such questions as "How To Research Your Local Military Contractor" and "What Could Be Done in the Community with the Money We Are Sending to the Military?"

Hal Barrett, retired professor from Sinclair Community College and one of the founding members of DACARE (Dayton Area Citizens for Arms Race Education) focused the afternoon session on the topic of conversion--converting military contractors and manufacturing away from the production of military goods to the production of consumer goods and services. Economic conversion is not a new trend--immediately after WWII, U.S. and British governments helped businesses shift from wartime to peacetime production. The Pentagon's Office of Economic Adjustment has been assisting communities in planning and

developing projects that provide jobs for workers displaced by military base closures for over 20 years. This program has created nearly 1½ times as many jobs as were lost, despite limited funds.

Barrett said most people accept the myth that defense spending creates jobs. However, a study by the Federal Reserve Bank of New York has proven that the same amount of money, if put into civilian projects, would generate more jobs than if put into military projects. The study specifically compared the amount of money put into missile production and the jobs created, against the same amount of money put into the areas of mass transit, public utilities, railroads, housing and solar energy. Each of the five civilian fields would yield more jobs. As the military continues to become more automated, the number of jobs per dollar spent will be fewer and fewer.

Barrett pointed out other military-civilian "trade-offs": 1) The entire Washington, D.C. metro subway system was built for the cost of one nuclear aircraft carrier with its support system, 2) The 1978 cost of producing B-1 bombers (without equipment) would have brought all poor families above the poverty line, 3) For the cost of all weapons systems in development in 1972, the entire national environmental cleanup of air, ground and water pollution could have been achieved in that year.

Barrett discussed some of the policies for successful conversion and showed a film which chronicled the efforts of the Lucas Aircraft Co. in England which, through labor union initiative and leadership, was taking steps toward conversion.

Many U.S. firms involved in military manufacturing have already diversified or developed compatible technologies that are part of the conversion process:
--McDonnell Douglas and Boeing both have taken commercial advantage of their computer expertise,
--Raytheon's air traffic control systems are adapted from military sonar and radar, and their microwave ovens are a spinoff from military radio,
--GTE is using its fiber optics equipment for civilian markets,

--Kaman Aerospace used helicopter vibration technology to produce guitars.

The conference closed with a Saturday evening session on "What Can We Do About the Military Economy." Tom Schlesinger emphasized the importance of a "winning" attitude, imagination and clear, positive objectives. An effective focus is to organize for an alternative rather than against what is already there. He differentiated between "inside" and "outside" organizing. Those inside (or dependent upon) the military economy have the most to lose and until they are convinced it is in their self-interest to do something else and become involved for change, the chances of reducing the arms race are small.

Self-interest reasons could be based on a variety of things, depending on the situation: occupational health and safety, unfair labor practices, toxic waste, the loss of a tax base (for public officials). These can be focal points for education and local action.

Schlesinger led the group through the process of choosing a focal point, imagining and analyzing alternatives, and developing strategies and tactics needed to gain support and implement action. He pointed out that local concerns generally do not address national policy, however, and added that we need to "think big" as well as small; to explore ways to get individuals to examine U.S. military policies on a national and international scope.

Though many who wished to come were unable to attend, those who did come to this year's conference on the Economics of Peace felt it was worthwhile and very relevant.



Community of the Ark

by Tory Rhodin

The Ark is an ecumenical community of non-violent activists living in southern France, Spain, and Quebec, Canada, supporting themselves through subsistence farming and handicrafts. The "companions" attempt to live nonviolently with each other and with the earth, and to "defend the poorest and the oppressed with the arms of peace:" non-violent direct action.

The Community of the Ark has existed in various forms since 1948, when it was founded by a former colleague of Mohandas Gandhi. Sicilian philosopher and vagabond Lanza del Vasto (whom Gandhi renamed Shantidas--"servant of peace") travelled to India in 1936. He returned to Europe convinced by a vision that Gandhian nonviolence offered not only a way to the liberation of India, but also a solution to what he saw as the ills of the west: exploitation and war.

The catastrophe of the second world war confirmed the wanderer in this conviction. Shortly afterwards, Lanza del Vasto found a few companions who were interested in making a fresh start together, and they began to meet in Paris to work and pray. For about 15 years, the fledgling community moved from one piece of land to another, teaching themselves organic farming and various manual trades. In the mid 1960's, they settled at La Borie Noble, an isolated farm in the mountains about two hours' drive north of Montpellier. By 1978, the community had expanded to about 150 people--families with and without children, single men and women, elderly people--living in three settlements in the vicinity of La Borie Noble. A few companions were squatting on a ruined farm, Les Truels, owned by the army on the Larzac plateau about an hour to the north of La Borie. At present, an estimated 400 people live in approximately 10 communities throughout southern France, Spain and Quebec, with associated groups in Belgium, Argentina and the United States.

Companions of the Ark live simply, believing that in a world of economic injustice, wealth is violence. Through voluntary poverty, they

try to break the chain of exploitation and live in solidarity with poor people. Simplicity of communal life is also an exercise in the detachment and self-renunciation necessary for nonviolent action.

The community tries to produce all it needs. The companions grow the better part of their own food, although they must still buy rice, a staple of their vegetarian diet. They refuse to use coffee and other luxury goods which they cannot afford and whose cultivation robs, for profit, land which should be used for growing food in Latin America, Africa, and Asia. They spin and weave their own cloth, make their own bread, butter and cheese, build their own plain dwellings, plow the fields with draft horses and milk by hand. The community uses little electricity, in part out of a commitment to simplicity, in part out of active opposition to nuclear power. Abundant wood feeds the stove and warms the houses; human voices and a battery-operated record player provide music for folk-dancing and celebration. Sun, moon and candles give light.

The purpose of work in the Community of the Ark is not only production and maintenance, but also the self-development of each person through her/his work. Each person is expected, within the limits of her/his ability, to work about eight hours a day, including housework. A day's work might include farming or gardening, peeling vegetables in the kitchen in the early morning, sharing responsibility for childcare and housework. Each person is encouraged to work at her/his own rhythm, rather than striving for maximum productivity at the cost of the worker. There is a place in the work of the community for the weak, the elderly or children, as well as for strong, younger, adults; each is valued. The humane style of work is reflected in a visible calm and joy in the faces, voices and bodies of the community members.

Much work is done in teams, and there are frequent pauses. All work stops once an hour for the "rappel," or recall to self: a moment or two of silence, perhaps outside or at a door or window for those working indoors, an opportunity to remember not only the task, but who is doing it and why. A short prayer or reading punctuates the mid-

morning and mid-afternoon; at the end of the pause, each person turns to her/his companions, hands folded, in a gesture meaning, "I greet that of God in you."

A day at the Community of the Ark begins before dawn with meditation and morning prayer. Standing in a circle in the common room, or outdoors if the weather is suitable, the community prays each day with and for the members of a different one of the world religions. This is followed by the recitation of a prayer by fourth-century mystic Gregory of Nazianzus, to the God "above all" whom we cannot name, but whom we call "compassion"--then all community members and visitors greet each other with a kiss. Each evening the community listens to a text from a different religious tradition, and recites the Beatitudes and the peace prayer of St. Francis of Assisi.

The Community of the Ark considers itself ecumenical and is committed to the work of religious reconciliation. The community does not ask that members share a common faith, but that each person deepen her/his faith, and respect that of the others.

The Ark calls itself a "Gandhian order," and is modelled on Gandhi's ashrams - communities - in India. As Gandhi's movement used nonviolent action to bring about the liberation of India, the Ark hopes through nonviolent action to free the West from the bonds of exploitation which imprison oppressor as well as oppressed.

Since the 1950's, the Community has carried out nonviolent actions against nuclear weapons and torture, against the internment of Algerian civilians during the French war in Algeria, and for the right to conscientious objection to military service in France and Catalonia. The Ark was at the forefront of the 10-year (1971-1981) struggle of the farmers of the Larzac plateau to prevent the French army from taking their land to expand a weapons-testing camp. The Larzac struggle became well-known throughout France and much of Europe, and the involvement of the Community of the Ark helped the farmers develop a creative and ultimately victorious non-violent campaign.



Companions and supporters have marched, fasted, and attempted to turn themselves in to the police in the place of conscientious objectors. During the Second Vatican Council in the 1960's, members of the Community carried out a prolonged fast in Rome to persuade the Roman Catholic Church to take a clear stand on disarmament and nonviolence. During Lent 1983, two companions held a similar fast, urging the church to condemn the possession or use of nuclear weapons and to encourage unilateral steps toward disarmament.

The Ark's non-cooperation is not on the mass scale, such as Gandhi's was, that can make a colonizer stay or go home. But it does offer an example, at least to individuals and small groups, of a way to begin breaking the chain of violence in which each of us is implicated; to begin in a decentralized way to de-develop our society, and to try to overcome the frequent inconsistency between our political convictions and our daily lives.

The Community of the Ark attempts to integrate nonviolence in daily life with creative political direct action. The companions try to live nonviolently with each other, with nature, and with the Third World, and to break the ties of exploitation through vastly simplified material life which is dependent mainly on their own labor. Their life is a constant witness to the integrity of means and ends, and a challenge to peace workers to see where we ourselves may be part of the web of violence we try in our work to undo.

Each community chooses a "responsible" or over-all coordinator, as well as a coordinator for each work area. Pierre Parodi, a quiet farmer and doctor who was one of the earliest companions of the Ark, succeeded Lanza del Vasto in 1981 as "Pilgrim" or spokesperson for the community. Parodi and American companion Jane Prentiss visited Yellow Springs this fall under the auspices of Community Service, Inc.

The Community of the Ark functions in a decentralized way, and is an example of gentle and workable anarchy. All decisions are made by consensus at the weekly community meeting, and any person may, for reasons of conscience, block the consensus. Because

the communities are small - a maximum of about 40 people each - each member can be involved in any important decision.

After several years of increasing involvement in the community, those who wish to become members take seven vows as Companions of the Ark: work (manual, spiritual and community), obedience, responsibility, purification from attachments (through fasting, meditation and prayer), poverty and simplicity of life, truthfulness and nonviolence.

Those wishing to become a part of the movement of the Ark without joining the community itself can become Friends or Allies of the Ark, who practice the community's teachings in their daily life and work. For more information write to: Jane Prentiss, La Communauté de L'Arche, La Borie Noble, 34260 Le Bousquet d'Orb, France.

Tory Rhodin visited the Community of the Ark several times during 1978-1985. She currently lives in Yellow Springs and works as a counselor and French teacher.



Growing Up in Community

by Nevin Belser

The following article, quoted with permission, appeared in the April 1985 issue of Coming Together, A Journal About Christian Community, Vol.3, No.2. Coming Together is published bi-monthly by the Fellowship of Hope for the Shalom Covenant Communities. For more information write: Coming Together, 414 W. Wolf, Elkhart, IN 46516.

I am the first second-generation parent at Reba Place Fellowship. I am son of Julius, husband of Judy and father of Sara Belser. Growing up in Christian community is one of the greatest gifts God has given me.

The first eight years of my life were spent at Church of Hope on the west side of Chicago where my dad was pastor of a small inner city storefront church in a black neighborhood. Church of Hope and Reba Place were

sister churches, so in 1964 when Urban Renewal cleared away the "slum" in which we were living, our family came to Evanston to be part of Reba Place. The next eight years of my life were spent here. Evanston was quite a change from inner city Chicago. One of the most dramatic differences was school. What a joy it was to find other interested students, good teachers and drama, music, art and gym classes! My high school years fell in the counter-culture era; school friends were impressed that I lived in a "commune." After high school I wanted to get away on my own. Through friends I was given the opportunity to spend a year in France. That was a valuable year for me of gaining perspective on myself, my family, my faith, community and my country. I came to realize how important community and "the Kingdom" are to me. Within a year after returning home, I became a member of Reba Place which is where I have been since.

One of the special things for me about growing up in community was the relationships with adults. Many people gave time and energy sharing things with me. I can remember a children's choir, many building and maintenance projects, building go-carts and model airplanes, and learning woodworking and photography. There was always a wealth of activity and opportunities to develop relationships with adults other than my parents. This intergenerational contact is a special thing in community.

Another rich part of my growing up was traveling, especially to other communities. One summer, Dave Vogt and I went down to Koinonia farm in Georgia to stay with a family that had moved there from Reba Place. We learned about work by getting up early to weed peanuts. We went "skinny-dipping", listened to Clarence Jordan's stories, built tree houses and learned about people by sitting in the black section at the movies and going to the Dairy Queen as an integrated group. Other memorable trips include the visit to the Hutterites at Forest River Colony in North Dakota. That was a real culture shock. They all spoke German and dressed conservatively. Again, there were many good experiences of work and play--making hay, slaughtering geese, driving a tractor, playing volleyball, herding cattle... We were warmly welcomed into a foreign culture by

Joe and Mary Maendel and their family. Joe was one of the best storytellers and teachers I'll ever know. Another memorable summer was spent as one of the pioneers sent to settle Plow Creek. A group of teenage guys from Reba went to clean-up, patch-up and prepare the farm to become a community. We had good times working and living together as well as establishing contacts with some of the neighbors.

Our teen group was a very significant thing for me as a teenager. Several different people gave themselves to leading it. It's no small thing to lead a youth group; it takes a lot of energy, flexibility, creativity, and faith. We had many good experiences--Friday evening activities, retreats, camping trips, work projects and get-togethers with other youth groups, especially the one from Plow Creek. The most special times were big summer trips together. One summer we went back-packing in the Porcupine Mountains. Another summer we went canoeing in the Boundary waters of Canada. Much effort and expense went into our group experience. We learned a lot about the Kingdom as a group. I am grateful.

As children, it was clear that we weren't full members of the community. This is a lifelong commitment requiring an adult maturity. My sense of involvement in the community was very real though. It was nurtured by regular community activities, events and celebrations. There were two common meals each week followed by an activity like volleyball or a film. There were Sunday afternoon football and softball games, picnics at the lake and forest preserves. There was a kite-flying contest one spring. Holidays were always special celebrations with Christmas plays, Easter balloons and New Year's fun-nights. It was good to really be a part of community life and yet be spared the heavy responsibilities of adult membership.

Oneness between parents and the community is a very important thing. Community values, lifestyle and decision-making impact our children in many ways, and if parents slip into an irresponsible posture and give their children the message that "the community" is doing this or that to them, they will begin to resent the community. This is true

because it is only through the parent that the community has any authority in the lives of the children. It is essential that parents really work at decisions and policies until they can own them and communicate them in "I" or "we" terms. This is sometimes even more challenging as children get older and out of self-interest try to divide and conquer the parent/community entity. I've seen situations where parents felt in a bind between their community and their children. This is an unbearable thing and we need to do whatever we can to help resolve this kind of conflict.

Raising children in community can be challenging in other ways. Our lives are lived so openly and in such close proximity that our children are very aware of similarities and differences between themselves. We shouldn't support comparison or envy, but we do need to maintain a higher than average level of fairness and consistency between children and families. The closer the community life we have, the more important it is to work together on questions of discipline, money, work and so forth.

In a visit to the Society of Brothers this summer, I was impressed with the private school they have. The building is beautiful, the classes are small, the teachers are dedicated and enthusiastic and they are able to integrate faith with academics. It is wonderful. However, as I reflect on my own experience, I am glad that I went to a public school, and as long as the public schools in our area are okay, that will be my choice for my children. Growing up in a warm, close-knit, secure community was a blessing, but it was important for me, personally and spiritually, to experience "the world" firsthand. I needed the contrast to realize and appreciate how different and special the Kingdom of God is. It's so easy to take for granted our home, values, and background. When I made a personal, adult choice to follow the Lord when I was 18, I was choosing between known alternatives. My choice was a real one.

There was one difficult experience that stands out as I think about growing up in community. It was the experience of forming the first household here at Reba Place. In an earnest desire to support a single parent

family and to really make others feel included and to establish a "household family" identity, my father felt we shouldn't do anything alone as a family, to avoid being perceived as exclusive. Even vacations were done as a household. This was a difficult thing for me. Several years later, after much valuable household experience, my Dad was able to see and acknowledge the mistake he made and we were able to resolve the feelings about it. This illustrates that seeking first the Kingdom includes our children and family responsibilities!

Growing up in community was a precious gift, for which I am grateful. It's a lot like living in community as an adult with most of the same blessings and challenges. You have the same abundance of resources, the opportunity for deep and lasting relationships, and the broad base of support and care. You also have to deal with the same challenges and the complexity of living closely together with other real, live, human sons and daughters of God. What better preparation for life in community or anywhere else in the Kingdom?

BOOKS



by Melanie Clark

Religion and Sexuality: The Shakers, the Mormons and the Oneida Community by Lawrence Foster. Published by University of Illinois Press, 1984 edition, 255 pp. Available from Community Service for \$13.00 postpaid.

In his Religion and Sexuality, Lawrence Foster uses his broad examination of the history of the Shakers, Oneida Perfectionists and Mormons to create a foundation for his conclusions. He gives detailed analysis of the roles of the various leaders, "Mother" Ann Lee of the Shakers, John Noyes of the Oneida Perfectionists and Brigham Young of the Mormons, as well as discussing the challenges involved upon the death of a leader as the community struggles to stay together and continue without this leader.

That Foster also saw the importance of an historical context for each of these communi-

ties is evident in his descriptions of what kinds of people were attracted to the various groups and why. To uncover these revealing situations, he did much delving into primary sources of diaries and letters of the members of these communities. From these first-hand revelations, Foster could not only discern the make-up of these societies, but follow their progress and changes as well. Thus he follows each group through its major changes and the different reactions to these changes that various members experienced.

Foster also compares the insights and perceptions he has with those of others who have evaluated these communities, and the point of view they are coming from: what their purpose or motive is. Of course, you get the feeling that Foster is the one giving these societies a fair shake. After all, he is doing it with the strength and potential of every community in mind. He is not trying to sensationalize the place of these groups to prove the "rightness" of his way, but is trying to show how they made valid contributions to society.

Especially fascinating to me were some of the insights and conclusions Foster reaches with respect to the influence of these three groups on women's roles in the society of their day. In the "structure of religious authority" women and men were equal among the Shakers; Noyes had sole authority among the Oneida Perfectionists; men continued to be the dominant influence in the Mormons. From the economic point of view, the Shakers maintained sexually traditional economic roles, yet these roles were considered of equal value. Noyes called to Oneidas to abandon sexual distinctions in economic life that were not intrinsic--and there were very few distinctions that he considered intrinsic; therefore men and women labored together. The Mormons, while believing that the purpose of women was predominantly child-bearing and childrearing, did not hold strictly to this in practice, especially when establishing themselves in Utah. Women "ran farms and others retail establishments, dominated the medical profession, participated in numerous economic and social support activities..." etc. From the previous examples, we can see that these communities fostered growth towards greater equality of the sexes.

Religion and Sexuality will appeal to someone looking at how community based religions dared to deviate from the traditional roles and standards followed in the times of their formation; how they contributed to the breakdown of these stereotypes and limitations present in their day. I thought this book was a superb analysis and breakdown of these communities and how their strengths perhaps influenced our society for the better.

by Cecil Holland

RE-SHAPING SOCIETY, written and published by Joe G. Hegarty, P.O. Box 19099, Indianapolis, IN 46219, 1983; Revised June 1984, paper, 54 pp. Available from Community Service, Inc. for \$2.50 postpaid.

This little pamphlet presents the noble aim of reshaping society into a more peaceful and democratic society. Free-thinking Joe Hegarty writes, "Because the economy is controlled by a small minority, many of the inequities of our society are inevitable results of the imbalance created by nearly total acceptance of the profit motive as the overriding consideration...With this imbalance, the minority controlled economic system is not conducive to a practical application of Love of Neighbor and concern for our neighbor's needs. This imbalance will be corrected only to the extent that we broaden control of the economy. And, we shall broaden control of the economy only to the extent that we recognize and exercise individual responsibilities." His solution rests upon people regaining control over the economy through study groups and consumer guilds, such as credit unions and other cooperatives.

The author ranges far afield from his primary concern with political and economic reform to address abortion, sex morals, fear of depopulation because of infertility, etc. The author's concern with our "...minority controlled economy..." and the needed movement toward a democratically controlled economy are well taken. But does a democratically controlled economy necessarily lead to peace or to the achievement of his other concerns about morality, family, etc? The reader may not agree with everything presented, but will find food for thought in this booklet. Joe Hegarty welcomes hearing from readers.

Readers Write



ABOUT THE NEWSLETTER

Thank you for sending the literature about your organization and the sample copy of your NEWSLETTER. It appears that you have an active and thinking organization and I'd like to support your work.

I live in a community of sorts, the Yoga Society of Rochester. We are seven adults and one child. Our focus is on personal growth and cooperation. I'm also a trustee of the School of Living, with which I'm sure you're familiar since your mission seems very similar to its. Perhaps there is some way in which Community Service and the School of Living might cooperate to serve more effectively. I think the Board would welcome your thoughts on this.

Tom Greco, Rochester, New York

We were pleased to receive the introductory copy of your publication. We will be moving to Southern Michigan within the year and were pleased to find out about yet another resource that will be nearby. Part of our motivation in the move is a desire for a change in our way of life. Your newsletter will undoubtedly be a welcome source of support, ideas, and pathways for outreach.

Thank you again for the complementary NEWSLETTER introducing your organization to us. We look forward to your next NEWSLETTER.

Read and Andrea D. Gelzer, Cheshire, CT

Your last NEWSLETTER was superb. The best reading I have had--really meaningful, each article. May I show it to Vinton Deming of Friends Journal? I would wish that he could quote you or use some of it.

Marie Inslee, Downingtown, Pennsylvania

I am pleased to see you doing more in the NEWSLETTER on peace. As we move toward peace and as I work toward it, I see more and more that community is a must for peace to be viable. Keep it up.

Ken Morley, Mt. View, California

ABOUT THE CONFERENCE

Wilma and I enjoyed the recent conference on Peace, and found the experience fruitful. In fact, I have just concluded a telephone conversation with Mary Knauer of Cambridge, with whom John Looney reported he had been networking - a fruitful contact.

I am also writing primarily to express my concern that some future conference you sponsor be focussed on the theme of "The Relation of Inner Peace to Peace in Community, including the World Community."

We are also grateful for the privilege of once again being the guests of Keith and Margaret Howard - beautiful people! - as well as renewing fellowship with Betty Crumrine, Don Brezine and many others.

Thanks for all you are doing!

Sam and Wilma Reinke, Sarahsville, Ohio

Last weekend, I had to resolve a direct conflict: between attending Community Service's Conference and participating (as an Antioch delegate) in the Great Lakes Colleges Association's eleventh annual Feminist Conference. Because I continue, with Frances, to frequent campus occasions (social, political, cultural) and to sit in with committees that address the challenging problems of curricular design, faculty development, the quality of campus living, etc., I chose the GLCA Conference.

I want you to know that I did not ignore the opportunity that you provided, that I acknowledge the relevance of the two conferences to one another, and that I regretted having to choose.

Oliver Loud, Yellow Springs, Ohio

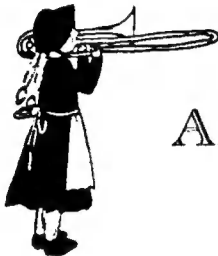
ABOUT COMMUNITY

I've just read your statement by Jane Morgan in the "Resources" section of Communities Magazine's 1985 Directory. Arthur Morgan seems to have had many important, inspiring and useful things to say. What little I've read, excerpts in the Whole Earth Review of July 1985, inspired me to continue my search for community. I hope to be living in a rural "wholistic" community soon.

The Roycrofters had a community about 15 miles outside of Buffalo. I've been to the Roycroft Inn. On the front door is an inscription which goes something like: "Produce good people/The rest follows."

Thank you very much. You're doing us all a wonderful service.

Tim Stevens, Buffalo, New York



Announcements



NEW ORGANIZATIONS

Computer Professionals for Social Responsibility (CPSR) is seeking new members.

CPSR is an alliance of computer professionals concerned about the impact of computer technology on society. Their General Statement reads in part, "As technical experts, we are responsible for providing the public with realistic assessments of the power, promise, and limitations of computer technology. As concerned citizens, we must direct public attention to critical choices regarding applications of computer technology, especially where there are potentially dangerous consequences. We resolve to work for a world in which science and technology are used not to produce weapons of war, but to foster a safe and just society."

CPSR prints a quarterly newsletter and sells educational pamphlets. They can also put you in touch with local CPSR chapters/members in your area. Anyone wishing more information should write: CPSR, P.O. Box 717, Palo Alto, CA 94301.

RURAL ALTERNATIVES, a new service organization, uses work interest questionnaires to form cooperative workgroups that will be the basis for new rural intentional communities with private and common land. Free information with SASE or information, questionnaires and enrollment for \$5.00 and SASE. Write RURAL ALTERNATIVES, Box 122W, Athens, Ohio 45701.



FOOD ECOLOGY CONFERENCE

The Ohio Ecological Food and Farm Association will hold a conference "Breaking the Chemical Connection", on March 1 and 2 in Columbus, Ohio. Among the featured speakers will be Iowa eco-farmers Dick and Sharon Thompson; crop consultant and Acres, U.S.A. columnist, Don Schriefer; and president of the Organic Foods Production Assoc. of North America, Tom Harding. Workshops will be offered on a number of topics. For more information contact: OEFFA Conference, 559 W. Main St., Wilmington, OH 45177. Phone: (513) 382-2200.



RAIN MAGAZINE

RAIN Magazine is currently seeking to increase its subscriber base. RAIN publishes information to help people make their communities and regions economically self-reliant, and build a society that is durable, just and ecologically sound. They have recently merged with the Center for Urban Education and have added a subtitle to the magazine: Resources for Building Community. Other editorial changes have also been made including correspondents, contributors and reviewers networks.

We recommend RAIN to our readers. A one year regular subscription is \$18.00. Other rates are available. Write to RAIN, 3116 North Williams, Portland OR 97227.



INSTITUTE FOR COMMUNITY ECONOMICS

The Institute for Community Economics assists groups which address urgent land, housing, and capital needs of the poor. We're seeking additional skilled, experienced staff: Loan Fund Manager, Financial Administrator, Technical Assistance Providers. Exciting work; modest compensation; collective support. Write to ICE, attn: Michael Brown, 151 Montague City Rd., Greenfield, MA 01301.

Editor's Note: A fire recently destroyed much of one of the two old houses the ICE operates from. Donations would be especially appreciated at this time. They may be sent to the address given above.



CONFERENCE SUGGESTIONS REQUESTED

As you can see from the letter from Sam Reinke, he suggests that the theme of a future conference be "The Relationship of Inner Peace to Community--Including World Community." Last year someone suggested we focus on knowing more about the Russians and building community with Russians. Please let us know right away if you have any insights to help us choose and plan for this year's conference.

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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER. Larger contributions are always needed however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to run its operation. All contributions are appreciated, needed and tax deductible. (Overseas membership is \$20 in U.S. currency.)

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our book-list. (If you wish a specific issue sent to someone, please send 50¢ per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed, stamped envelope if s/he wishes it returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School or Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Trustees

Christine Sage, Weston Hare, Lance Grolla, Jim Leuba, Griscom Morgan, Phyllis Cannon, Heather Woodman, Tim Sontag, Christine W. Morgan, Cecil Holland, Ross Morgan, Agnes Gruliouw, Gerard Poortinga, Jim & Cyndde DeWeese, Charles Betterton.





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You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 2/86. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.

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